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found would band together and thus enable the publication of an almost complete and exhaustive catalogue of catenæ materials. We welcome the work which, together with Heinrici's excellent article on "Catenæ," in the new third edition of Herzog's *Realencyclopaedie*, Vol. 3, 754-67, will do much toward stimulating the work so auspiciously begun.

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DIE ACCLAMATIONEN UND GEBETE DER ALTCHRISTLICHEN GRAB-SCHRIFTEN. VON DR. J. P. KIRSCH, Professor an der Universität zu Freiburg (Schweiz). Schriften der Görres-Gesellschaft, 1897, II. Köln: J. P. Bachem, 1897. Pp. viii + 79. M. 1.80.

THIS monograph considers early Christian epigraphy with reference to liturgical prayers for the dead, and the related dogma of the communion of saints as held by the Catholic church. Its major part is a sample inventory of varieties of early epigraphic appeals or petitions to the dead or prayers for the dead, classified as addressed to the departed themselves, to God, or to the saints. These appeals or prayers are regarded as so many echoes of a presupposed liturgy for the dead. The samples are full of interest, though the patient compiler rambles from century to century to maintain his artificial division.

As a historical study it is suggestive, but beyond that inadequate and unsatisfactory. The handling is not incisive, not convincing; a laborious gleaning, not a generous harvest. That wordings from epitaphs may have come from the prayers spoken by those who repeated a burial service, and that a vital connection may exist between these old inscriptions and the earliest ecclesiastical liturgies, is altogether a possibility, for the same Christian love and faith, the same vigorous Christian confession and hope, lay behind both epitaph and liturgy. But to claim that a liturgy of prayer for the dead lay behind the inscriptions is to draw a random inference, unproved by evidence. And still further to affirm that apostolic tradition created this liturgy, however plausible it seem to the writer, is altogether an unscientific procedure.

One significant condition intimately concerned with these appeals is found in the unique character of the catacomb burial itself. The

nearness of the dead gave the thought of communing with them, and of appeal to them. The situation beautifully explains many expressions of the early inscriptions, if it does not give the actual psychological basis for many of the petitions to the dead and prayers to or for them, not alone in epitaphs, but in church liturgies.

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HANDBOOK TO CHRISTIAN AND ECCLESIASTICAL ROME. By H. M. and M. A. R. T. London: A. & C. Black, 1897-8; New York: The Macmillan Co. Part I; pp. 547; \$1.75. Pt. II; pp. 355; \$1.75.

WHEN completed, this work will consist of four parts in three volumes. The first two volumes, on *Christian Monuments* and *The Liturgy in Rome*, have already appeared. The third volume, on *Monasticism in Rome* and *Ecclesiastical Rome*, is expected shortly.

The book is intended to meet the wants of visitors in Rome, and also to instruct the larger public which can never behold the Eternal City. It aims to go sufficiently into details to answer most of the questions that would naturally arise in a fairly close, but general study of the monuments and institutions of post-classical Rome.

The volume on *Christian Monuments* discusses the origin of the Roman church; the basilica in its history, architecture, and decorations; the interior of a church, explaining the various parts and their meaning. Then follow chapters on the churches. A large number of the most interesting churches is selected. Of course, most space is given to St. Peter's, the Lateran, and St. Paul's outside the walls. The last 167 pages of the volume are devoted to the catacombs.

The volume on *The Liturgy* begins by assuming that "From the dawn of the church all the elements of the mass are clearly traceable," but adds that "the liturgy itself is a wonderful growth." The first chapter, of 93 pages, treats of the liturgy. The ordinary of the mass is given in the Latin and English, and full explanations of the words and ideas on the opposite pages. The second chapter discusses liturgical accessories, such as the sign of the cross, vestments, origin of vestments, liturgical colors, incense, music, bells, and so on. Then follow chapters on the divine office; the ceremonies of the church; the feasts of the church; holy week; the catechumenate, and the penitential system.